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THE

BANNER OF THE COVENANT.

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For Christ's Crown and Covenant.

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SEPTEMBER, 1857.

THE THEOLOGICAL SEMINARY—ITS ENDOWMENT.

WITH regard to a Theological Seminary there seems to be but one opinion in the Church so far as we know. The pages of the Banner have from different sources and at different times expressed that opinion; and when the Church meets in her Synodical capacity, she has reiterated by the voice of her members frequently on the floor, her belief on this point, *that a properly organized, and an efficiently officered Theological Seminary, is an absolute necessity to the existence, growth, and prosperity of the Church.* The italics will not be considered by any of our readers as an extract from any action of Synod on this subject, but simply what we would deduce from the written and spoken language of our most influential members on this subject. They are, moreover, the conviction to which we have personally arrived. But while this may be considered as the opinion of the Church generally on this point, how strangely at variance our conduct with our convictions! We agree as to the necessity of a Seminary. But we do not agree on some points in connection with the Seminary with ourselves, which, for a few years has passed through so many changes. Since the death of our late lamented Professor, who had charge of the theological instruction for upwards of forty years, we have not known what permanence in this department of our organization means; and as a consequence of this, we have made but little progress during this time, with the exception of our advances in the Foreign Mission field, and a cause for this advance might be easily traced. We believe we have not grown as we might, and should have done. These things are discouraging, and in due time, unless speedily remedied, the Church will have farther indications of their evil influence. We have heard from several quarters the sad forebodings expressed by some of the Church's staunchest friends. Says one of the worthy in the Church, "Somehow or other I feel little heart to labor. I feel as if I actually had no Church any longer to which to ask people to join themselves. The sadly loose state in which things seem amongst us, the want of mutual confidence, the almost

total lack of that '*esprit de corps*,' which is indispensable to success and progress in any organization, predict a gloomy future to me at least. *Is our Church* to stand? I ask this with deep concern. Are we not shifting our ground, or seeking to do so? Look at our Seminary, and where is our *Church Extension* scheme! I would not bode ill, but how dark the future!" From other sources we have heard like sentiments expressed. It is, indeed, vain to think of having any well-conducted Church Extension scheme in operation, if our Seminary is not sending forth annually its students to carry out the objects of Church Extension. For this there is abundance of room in our land, and it is very evident that, on the part of the people, there is a desire and a willingness that the waste places should be occupied. The funds received by the Domestic Missionary Board are for this purpose; yet, while the people contribute largely, we have not the laborers either to occupy the field, or receive the money which the Church is placing in the hands of her treasurer for this purpose. Last year there was reported in the hands of Mr. James C. McMillan, Treasurer, \$725 75; and this year, he reports a balance in favor of the Treasury, of \$813 15, and, from all appearances, this sum, instead of decreasing, will be still more augmented during the current year. In the report of the Committee of Supplies, nine persons are reported as being at their service, for the supplying of vacant congregations and mission stations; but what really is the state of affairs? *Two* of these laid aside by indisposition; *one* since received a call, which it is likely will be accepted; *one* absent at least till fall; *one* so engaged as not to be able to render any missionary service; *two*, each of whom is appointed to his respective Presbytery for the year: leaving only *two* to travel through the Church; and this is really all the available service the Church has for another year. The committee did all that was in the power of any committee to do. But instead of *nine* persons travelling over the various Presbyteries, we have in reality only *two*. Is not the idea of Church Extension a visionary one, under such circumstances? We are far from able to occupy with anything like a sufficiency our present organizations, without even thinking of attempting new fields, though these, in many places, are very inviting. Nor need we expect to be in a better condition while our Seminary exists as it has done for some time. There need be no concealing of the truth that there is something wrong; it forces itself upon our minds, and we should at once set ourselves to its reform. On what that wrong is, there may be a variety of opinions; though we think the action on this subject, at the recent meeting of Synod, points to at least one of the supposed causes of the present condition of the Seminary. On an object of this kind, on which so much depends by the blessing of God for our preservation and progress, there should be unanimity and harmony; on other objects we may differ, but on the Seminary we *should be united*.

We are of those therefore who lament, that irrespective of all minor things, the Synod did not continue the Seminary in a work-

ing condition, for we believe for many reasons that the Presbytery is not now the place for the training of the Ministry. But notwithstanding the ill-forebodings apparent, we would still hope that better times are at hand, and that with the passing away of the present cloud which darkens our path, there is light, clear light before us. And in the *Endowment Scheme* commenced (which we hope will be successful), there is a cheering ray to encourage us onward. This, we think, when completed, will be the best evidence we can give to the world that we are now in earnest; and that our aim is to make the Church still more efficient, prosperous, and permanent. Without it, we cannot stand against the well-endowed and thoroughly sustained Institutions with which we are surrounded. Since the recent meeting of Synod, a joint meeting of the Boards of Superintendents and Trustees of the Seminary was held in Philadelphia, at which, for a part of two days, the interests of the Seminary were considered. Among other matters talked of and discussed by the Boards, the following resolutions were passed:

Resolved, That this joint meeting of the Boards of Superintendents and Trustees of the Theological Seminary of the Reformed Presbyterian Church, have heard with satisfaction of the act of Synod, with reference to the erection of buildings for the Theological Seminary in the City of Philadelphia, and the completion of the Endowment, and will proceed at once to the effort of its accomplishment.

Resolved, That the Board of Trustees be requested to take such measures at once, through its committees, as may be requisite for this purpose.

We hope that this work will be done. In the City of Philadelphia, not far from \$12,000 have been secured, and if the Church were to work with a will, the full amount would be easily secured. The object is a vital one to the Church's well-being, and it calls upon every lover of our Zion to secure it. The Seminary endowed, the Church will then not only be able to sustain Professors, and if need be, to call them for the time from their pulpits, but to aid such students as may require it. We shall then be placed on a parity with other respectable denominations around us. We shall then be able to respond to the many calls from the Home and Foreign Field. And we shall then, and not till then, give evidence to the world that our deeds and our professions are one,—that we love our Church, and that we mean, through the grace of God, to disseminate through this land and the world, the principles of the Reformation cause, and to perpetuate them as the means of rescuing the nations of the earth from darkness, and bringing man into the glorious liberty of the sons of God.

SKETCHES OF A MISSIONARY TOUR BY DR. CAMPBELL.

The Field Traversed—Method of Labor—Interesting Congregations—The Missionary's Privilege.

ON this journey of about one hundred and seventy-five miles, thirteen large towns and nine villages were visited, and the Gospel proclaimed to many thousands of people. At some of the largest towns, affording the best fields for labor, we spent several days. Usually we visited the bazaars twice each day, and sometimes oftener, and frequently on each visit spoke in several places.

Selecting the most eligible position, under the shade of a house or tree, or sometimes in the verandah of an empty shop, we commenced to speak or to read a few verses of Scripture to the half dozen of people within hearing. In a few minutes an assembly of fifty or even of one or two hundred people, of all classes and costumes, and of all ages, would gather around us to listen to the Gospel message. Some of these would be apparently sincere; some disposed to enter into controversy—many would come from a higher object than curiosity. Yonder, fathers would be holding up their children on their shoulders, to enable them to get a sight of us. Here, are old men with long white beards and demure countenances, listening to the strange news of a free salvation through a divine Saviour. On all sides, obstreperous and noisy boys are pushing their way into the centre of the circle. Qulis, with all kinds of burdens on their heads, have paused on their journey, and are looking on with vacant stare. Wily Brahmins, with heads all shaven but a lock in the centre, and bare arms, are trying to gain attention by proposing strange questions and repeating shlokas from their Shasters. Gay young men, in fine muslin and with richly colored turbans, are pressing closely by the side of the lower order who have scarcely a rag to cover them. Poor females, at a respectful distance, all veiled but a single eye, are trying to get a peep at us. Many faces in the assembly are marked with white, or red, or yellow paint, to signify the caste to which they belong, or the idol which they worship. Some in an undertone, are talking about the appearance and dress of the missionary, or it may be about his ability to speak their language, or to confute their arguments. Some are making strange noises by the chewing of sugar-cane, or other vegetable productions. Pandits, to whom the people are looking to defend the Shasters, are eager to show off their knowledge of logic and metaphysics, or to lead off into the endless mazes of pantheism and transcendentalism. Malavis and their disciples, always prepared to dispute, are desirous to uphold the *Koran*, and to guard the grand imposture of their Prophet from all that may be advanced by the Káfirs.

In the midst of assemblies such as this, we stood up from day to day, to proclaim "Jesus and the resurrection,"—to make known the grand and leading truths of the glorious Gospel to perishing

pagans, many of whom had never before heard the way of salvation through Christ Jesus. It was indeed to us a precious privilege to act as ambassadors from the court of heaven, and in the name of the King of kings to deliver messages of mercy to these dying heathen. To them it brought unappreciated blessings and responsibilities; and it is a fearful thought, that while to some we may be made "the savour of life unto life," to others we may become "the savour of death unto death." Some of the people we found to be shrewd, and even able in their own line of argument, but the great masses seemed to be as ignorant of all religion, and of every right notion of the Divine Being, as could well be conceived. All appeared to think we had come to set before them some strange gods, and to add to the many millions they already worship!

The Manner of Preaching—The Subjects dwelt upon.

In preaching the Gospel to these ignorant people, it is our endeavor to use the plainest language, and to employ the most familiar illustrations. In order to fix some important truths on the mind, they have to be repeated often, and presented in different aspects, as to children in a Sabbath School. We are compelled to follow the Bible motto, "Line upon line, line upon line, precept upon precept, precept upon precept." No foundation-doctrines or truth can be assumed, on which to build an argument, as is often done in enlightened or Christian society. Even axioms or self-evident truths to educated minds, have but little force to those who never think. The notions which the heathen of India entertain of God, of salvation, of sin, of heaven, and of hell, are all totally different from ours on these subjects; and when we speak of them, we have at the same time to show what we mean by them. This increases the difficulty of the missionary, and may account, in part, for the slight impressions that are made on the hearts and consciences of the hearers. Their minds are to be enlightened—the moral sense aroused—the affections engaged—the heart impressed. All this, we know, the Spirit of God could accomplish in an instant. This He has often done, but in the usual administration of his grace and power, he does it gradually, and through the usual instrumentalities he employs for this purpose. Hence it becomes our duty to use the means calculated to fix the attention, and to enlighten and move the heart.

The subjects on which we more particularly dwell in our addresses to a crowd of heathen in the bazaar, and where we may not again for a length of time have another opportunity, are the following: That all nations of men on the face of the earth have sprung from one origin, and that they are all of one blood, and of one great family. That the first father of the race, having fallen from his original righteousness by disobedience to the Divine command, all his posterity are sinners, and exposed to the penalty of the covenant made with Adam; and the penalty or the wages of sin is death temporal, spiritual, and also eternal, unless saved from it by

the satisfying of Divine justice, and that salvation is utterly impossible, unless the justice of God be fully satisfied, inasmuch as He who cannot lie, had positively declared that the penalty must be inflicted. The utter impossibility of sinful, helpless man paying this penalty in his own person, or of rendering to God's strict and holy law the obedience required for his salvation. This much advanced, and briefly reiterated and proved, we proceed to unfold the gracious plan of redemption through a Mediator. We announce the wonderful fact, that in man's misery, and desperate extremity—exposed to the awful punishment of an eternal hell, and in a state of enmity and rebellion against his kind Creator,—God, in infinite love, devised a plan for man's escape—brought forth, from the depths of his eternal and boundless wisdom, a remedy, by which justice might be satisfied, man redeemed, and God glorified! This was to be accomplished by the gift of God's eternal Son, to be the Substitute and Redeemer of men! By this gift the *love* of God was displayed in a way that is beyond all comprehension. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Then followed a detail of the incarnation, life, death, resurrection, and ascension of Jesus; of the parting command to his disciples, to go into all the world and preach his Gospel—the glad tidings of salvation—to *every* creature—to Hindus and Mahommedans, to rich and poor, to all classes and sexes, and to those who were then listening to us. On this, we made a free and full offer of the Gospel to all present, and then an appeal to their consciences, to their love of happiness, and to all their best interests for time and eternity.

To the question frequently proposed, as to the way in which they were to obtain salvation through Christ, or become interested in what he has done for miserable and helpless sinners, we replied, that they must renounce all dependence on themselves—on their own efforts to please an offended Deity—on all that they supposed to be good works—on pilgrimages, and prayers, and ablutions—on acts of austerity, and on everything they supposed might recommend them to the Divine mercy. That they must simply, under a deep sense of their wretchedness and guilt, look to Christ for a full and free pardon, and rely on the promise of a *faithful* God for acceptance and salvation. That they must make Christ alone the ground of all their hopes—taking him for their wisdom, their righteousness, their sanctification, and redemption. That they must flee from all acts of idolatry, as most sinful in the sight of God, cast all their idols to the moles and the bats, as an utter abomination, and make a bold and decided profession of Christianity, as the only true and rational religion, and the only way of pleasing and glorifying God.

The Objections Made and Answered.—The Missionary's Motives set forth.

Then would follow a host of objections from all sides, such as the impropriety of forsaking the religion of their ancestors—a reli-

gion so old—so generally believed, so suitable to the Hindú people, in short, a religion for which they were specially created! Then, the difficulty of losing caste, and of parting forever from the society of their friends and relations, and the impossibility of obtaining a livelihood should they make enemies of friends, give up the practice of falsehood and deceit in their daily business, and strictly carry out the holy precepts of Christianity, seemed to them to be insurmountable. All these and many more would be answered in detail. We would tell them of the degraded condition of our own forefathers in England, some two thousand years ago, when they were far below the Hindús in idolatry and degradation; how they burned their children to false gods, and wandered about with painted bodies, partially covered with the skins of wild beasts; engaged in bloody battles, in acts of treachery and oppression; were hateful, and hating one another. But when God, in his Divine providence, sent them this glorious Gospel, through the instrumentality of missionaries, they listened to the gracious message of mercy, saw and felt the misery of their condition, repented of their sins, embraced Christ as their only Saviour, burned their idols as vanities and lies, took God's Bible, given by holy inspiration, as the rule of their conduct, and commenced to lead new lives, glorifying God, and enjoying his presence and blessing. From that time to the present, they have been growing in intelligence, and the enjoyment of human happiness, and now, they and the American people, walking in the paths of this holy religion, have become the greatest, the wisest, the happiest of all nations on the face of the earth. That what the Christian religion has done for them, it can and will do for all others who embrace it; and that it is this religion alone that can give to the mind solid peace and happiness, that can ennoble and bless humanity.

As our motives in preaching the Gospel to them are generally misconstrued, or called in question, we would tell them that we engaged in this important work in obedience to Christ's command; that we came amongst them from the purest motives, and at many personal sacrifices. That we required neither their money nor their services as a reward of our labors, but on the other hand expended a great deal in the support of schools, and the distribution of books to promote their welfare. That as we ourselves had attained the benefit of Christianity *freely*, so we wished to impart it freely to them, and that we desired nothing so much as that they should share with us in the blessings of this great salvation, sufficient to make us all eternally happy in heaven. That having now presented before them the way of life and happiness, as clearly as in our power, we laid the responsibility on them, should they reject it. That if they would not cordially accept of a free pardon and eternal life, so fully offered to them by a Divine Saviour, but continue in the worship of idols, in the service of Satan, and in adherence to a false religion, they had nothing to expect at death, but a fearful looking for of judgment, and fiery indignation from a righteous and holy God. These addresses would then close with a warm

and earnest appeal to the fears and hopes of the audience,—to their love of happiness, and their fears of endless punishment; again declaring God's willingness to pardon, to bless and save the greatest sinners who are willing to accept of his mercy, in his own appointed way, through the only Mediator between God and man, the Lord Jesus Christ.

The Native Catechist's Appeal to His Countrymen.

Then Issachar, the native catechist, would follow. He would show from the Hindú Shasters themselves, and quote largely from the Sanscrit, that these books, the four Veds, the six Shasters, and the eighteen Purans, revealed no rational way of salvation, no true remedy for sin, and no proper motives or incitements to holiness. He would show also from these books, that they were altogether inconsistent and unharmonious; that some parts condemned idolatry, while others encouraged it. Some asserted that one incarnation should be worshipped to the exclusion of others. Other Shasters again taught the very reverse of all this. He would point out the pride and impurity—the revenge and malice, the theft and deceit—the low and trifling and abominable conduct of their supposed incarnations. The impossibility of such corrupt and sporting and warlike deities, sometimes overcome by their enemies, often requiring the assistance of others, effecting anything for the salvation of sinners, when their own sins are so manifest. He would show, on the contrary, that their unholy example, and their signal depravity, was only calculated to sink their followers deeper and deeper in the mire of sin and pollution, and this was indeed the effect, as witnessed in the immoral and polluting rites of the Hindú people at the present time. This led him to speak of the trifling and obscene sports practised at “the Holí,” the “Dewalí,” and the “Dúrgá” festivals. Of how poor deluded men allowed themselves to be swung by hooks fastened in their backs; how simple women were taught to consume themselves on the funeral pile with their dead husbands, as the highest act of merit; of how the aged and dying are put to death by their friends on the banks of the Ganges, as the sure way to enter heaven; and of how many children, in former years, were offered to the sharks at Sauger Island. He would then dwell upon the childish folly of idol worship; of adoring as gods inanimate images of wood or stone, which even the dogs would render filthy as they passed them by, and which were unable to hear or help their degraded votaries. He would then inform them that the true and holy incarnation of which their Shasters speak as still future, had already made his appearance in the person of Jesus Christ, and that through him alone they could obtain pardon and peace, and a full salvation suited to all their wants. He would tell the gazing crowd, that what the missionary had said was no chimera or idle tale, but that it was all true. That he himself had been a Hindú; that once he had been as blind and as ignorant as themselves, had worshipped filthy idols, made pilgrimages, and sought for salvation and happiness as

they are now doing, but all in vain. That this Gospel which had been proclaimed to them, had, through God's blessing, opened his blind eyes, touched his hard heart, and turned him from darkness to light, and from the worship of idols to the service of the true and living God. That now he enjoyed a peace of mind and a sense of happiness which he never knew before. That as they were his fellow-countrymen and kindred according to the flesh, he now sought their salvation, and wished them to forsake idolatry, and to accept Jesus Christ as the only Saviour; and that as he had sent his missionaries from a distant land, they ought to think of these all-important matters, and make no delay in seeking, by prayer, the aid of God's Holy Spirit; that now is the accepted time, and the day of salvation.

This is indeed but a meagre outline of the addresses that were delivered from day to day to the crowds of people that surrounded us, yet it may serve to give some correct notion to our Christian friends of what missionary labor among the heathen is, and the line of doctrine and argument which is generally pursued. Nor are our labors confined to arguments and instructions suited to the Hindús alone; as usually one-third, and often one-half of our hearers are Mussulmans, we are often compelled to discuss matters with the Mohammedans. This, however, we try to avoid, as far as possible, inasmuch as the results of such discussions are usually unsatisfactory, and even unfavorable to the object we have in view, which is to leave deep and solemn impressions in the minds of the people regarding the sacred subject of religion.

*The Change Visible in Twenty Years—The Field in India Great
—An appeal to the Churches.*

We had travelled over the whole of this route before, for the same object, and some parts of it several times during the last twenty years. The change that has taken place during that period in the manners and disposition of the people, in the general respect shown to us as missionaries of the Gospel, and in the attention paid to our message, is now quite remarkable. During an itinerancy made in 1837, in company with a missionary brother, we were shamefully treated, and even stoned in one of the towns where the same truths were now listened to with serious attention. Formerly these large crowds frequently became boisterous, and tried to turn sacred things into ridicule. I have seen those vast masses of human beings become, under excitement, as tumultuous as the waves of the sea, and threatening to treat us with violence. By this means they supposed we would be discouraged and driven from our purpose of preaching the Gospel. Now, all was comparatively calm and attentive, and even respectful. On many occasions seats were provided for us cheerfully and of their own accord. Few objections were offered to what we advanced, and certainly, I was never before so much encouraged in our labors. Often when I looked over those large and attentive assemblies, with faces all turned to the speaker, and listening eagerly to the great truths

which God has promised to bless to the salvation of sinners, my feelings were powerfully excited, and my heart warmed with the hope that the precious seed would not all be lost, but produce fruit abundantly to the glory of God. From such scenes I have gone away rejoicing to have witnessed such an improvement in the disposition of the people, and in firm confidence that the day of their redemption is not distant, and that ere long, being completely delivered from the galling chains of caste, from the mental slavery by which they are now debased, and from the gross darkness and superstition under which they groan, they will become an enlightened and a happy people ; or, in the glowing language of the evangelical prophet, “ A crown of glory in the hand of the Lord, and a royal diadem in the hand of our God.”

Surely of a truth the harvest in India is great, and the field full of encouragement, but alas ! how few the laborers ! What are a few days out of a year, or probably out of several years, to be spent at a city of fifteen or twenty thousand souls, to say nothing of the swarming villages around, and the hundreds of cities far beyond, where the sound of the Gospel salvation has not yet been heard ? And now that in Divine Providence the door is so widely opened among the Gentiles, and the way of the progress of the Gospel chariot so fully prepared, what is the language that such providences speak to the churches in Christendom ? And can they close their ears and their hearts and be guiltless ? Can they remain in the enjoyment of ease and religious privileges at home, and neglect such opportunities of giving the Gospel to the dying heathen ? Can those who call themselves *disciples* and *servants* of Jesus Christ, hoard up their wealth by hundreds of thousands, and millions, and still, in the presence of their Redeemer, who has intrusted them with this wealth for the promotion of *His kingdom and glory*, say they are not *able* to support the Gospel in India ? Is it right for ministers and people, at their monthly concerts, to pray that God would open up wider fields in the heathen world for the spread of the Gospel, when they are not willing to cultivate those already open ? We feel confident there is an abundance of wealth in the hands of professing Christians to support the Gospel in every part of the world where it can be proclaimed, and that after supplying the demand, and making many rich eternally, there would be a superabundance left for themselves, and their domestic operations. Like the oil in the cruse and the meal in the barrel, there would be no exhaustion by distribution. In the camp of Israel there was but one Achan, and what general calamities fell upon the whole people, on account of the sin of this *one man* ! With *so many* Achans in the Church now, who hide the wedge of gold, is it any wonder that the God of Israel would frown upon us ? Is it strange that the few missionary men, sent up to view the country in heathen lands, should fly before the men of Ai, and that their want of success should cause the hearts of the people at home to melt and become as water ? It is when we see the leaders of Israel, like Joshua, rending their clothes and falling on

their faces to the earth before the ark of the Lord, and, *with the elders*, putting dust upon their heads, and sanctifying the people and *searching out* the accursed things, and *separating the evil-doers from the camp*, that we may expect to see the anger of Jehovah stayed, and the Church successful in her battles with the heathen. But we refrain, at present, from pushing this thought to a full conclusion, though it might be profitable to do so. The Old Testament Scriptures were written for our admonition, on whom the ends of the world have come, and we should give heed to the examples there recorded, as to a light shining in a dark place. We think there should be great searchings of heart among all Christians, when neither the men nor the means in sufficient abundance can be provided to evangelize those parts of the heathen world ready to receive the Gospel of the kingdom. In my opinion, the proper method has never yet been adopted generally to raise all the means the Church requires for her schemes of benevolence. For more than twenty years I have endeavored to advocate the plan of *Systematic Benevolence*. I am confident nothing else will do. It is simple and scriptural, and would be *perfectly efficient*. Let every congregation make a list in "*the Book of the Church's Benevolence*," with, first, the name of every church member duly recorded, and then the names of all the regular hearers. Let *each Church member* at least put down something, and let that something be "according as God hath prospered him." If it should be found that any are too poor to put down figures for a single cent, let them write *an engagement to pray daily* for the success of the cause. This list might then range from twenty-five cents up to hundreds and thousands of dollars. To meet the payment, let all the economy be used throughout the year, and let the cause daily occupy the thoughts and prayers of subscribers. On the first day of every week, let the fifty-second part of the whole (and more if possible) be put away, so that there may be no gathering or difficulty at the end of the year to meet the obligation incurred. If all our congregations would *thus* act, and report to their Presbyteries and Synods at the end of the ecclesiastical year, we would find that every hundred thousand dollars now contributed would increase to a million, and the Lord's treasury would so overflow, that finally the people would have to be restrained from bringing.

If time and circumstances permitted, and these notes had not already increased on our hands, and grown too long for the pages of a missionary paper, we might relate many incidents to show what encouragement there is to labor for the salvation of these people, but we must stop for the present. In view of all the serious obstacles to success, we believe, if the Church will persevere, and increase her efforts in Hindostan, her teeming millions will become the loyal and devoted subjects of Prince Messiah.

J. R. CAMPBELL.

GENERAL VIEW OF THE RELIGIONS OF CHINA.

The Importance of Understanding the Subject.

THE religions and popular superstitions of China are but imperfectly understood, even by foreigners who have long had familiar intercourse with the people. The national faith consists principally in crude traditional notions, which are continually changed and modified by the restless and unsatisfied longings of a people groping in darkness, and the arts of designing priests, whose interest it is to deceive them. The comparatively few native books connected with this branch of inquiry, contain incomplete and partial views of the subjects of which they treat, and present rather what has been than what exists now. So diverse, multiplied, and confused are the doctrines of belief, that it is difficult for any one to give an intelligent and consistent statement, either of his own creed, or that of others. This subject is uninviting in itself, but in the eyes of those who wish to reclaim this heathen people, and bring them to the knowledge and reception of the Gospel of truth, it is invested with a peculiar interest and importance; and the investigation of it will not only enable us better to understand and sympathize with those whom we would influence, but will have the additional advantage of giving us clearer views than we otherwise could obtain of human depravity and our own privileges, by showing how far the heart will wander from God when left to its own natural tendencies.

Variety of Religious Creeds.

It might be interesting to notice the many points of analogy between the Chinese and the ancient Egyptian, Grecian, and Roman mythologies, and to endeavor to trace each superstitious dogma to its source. Leaving each individual to form his own opinions and conjectures on these points, it will be the more humble object of this and the following letters simply to present facts and religious notions as they now exist, with especial reference to the obstacles which Chinese idolatry opposes to the spread of the Gospel.

It is important to keep in mind that the religions, like the languages of China, while they have a common stem, vary in different localities to a very great extent. The outward forms of idolatry, and the superstitious practices and customs of places not separated by a distance of more than one or two hundred miles, are in some points almost entirely different. Accordingly, a minute description of the customs which prevail in one part of China may differ from those of another as much as the customs of different nations do in the West. Still a delineation of idolatry as it exists in one place, though it may not agree in detail with what is found in another, will not be far from affording a correct general view of the type of idolatry, and the religious condition of the people throughout the empire.

The religions of China have generally been represented, both by natives and foreigners, as three, viz., the Confucian, the Buddhistic, and the Rationalistic, or Tauist. This threefold division, however, is not only imperfect, failing as it does to comprehend many forms of belief, which are necessary to a correct view of the superstitions of the people, but the very terms religion and sect, when applied to what is found in China, are calculated to mislead the inquirer. Many idolatrous practices exist entirely distinct from either of these systems, and some are common to them all, without having any special connection with any one of them.

Confucianism deservedly holds the first rank, whether we consider its intrinsic merit, the estimation in which it is held by the people, or the influence for good which it exerts upon them. It is, however, destitute of the characteristic elements of a religion, as it almost entirely leaves out of view the existence of a God, the immortality of the soul, and a future state of rewards and punishments. Buddhism and Tauism, with other forms of belief, have been added, to supply the wants which Confucianism has left in the human soul, and so far from dividing the people into different sects, they form together one master-piece of deception, by which Satan has bound the millions of this empire as with a seven-fold cord of ignorance and superstition. The people, unconscious of the mutual inconsistencies which exist between these different forms of belief, receive them all together, or give particular prominence to this or that one, according to their peculiar circumstances and dispositions.

The three systems above-mentioned are worthy of especial notice, as they are more complete in themselves than any others, and have had, perhaps, more influence than the others in forming Chinese character. They can also be traced to their sources and authors, and be better understood by referring to the numerous books which professedly belong to them.

Other Forms of Idolatrous Worship.

There are, however, other forms of the popular superstition, no less distinct in their character, and no less interwoven with all the framework of society. These may be designated by the State Worship, the Worship of Ancestors, and the Worship of Deified Heroes and Public Benefactors. Each of these forms of worship has its peculiar temples, distinguished by their peculiar names, and the temples belonging to either of the last two classes far outnumber those either of Buddhism or Tauism. Some of the temples devoted to the State Worship, are confined to the capital, all the others are common throughout the empire.

The following connected view of the religious systems mentioned above, may be of use in forming a correct idea of their comparative positions and characteristics.

Confucian System.

Confucianism presents the moral duties growing out of the seve-

ral natural relations, and many excellent maxims for the regulation of the heart and life, but is without a God or a form of worship for the people. Its doctrines command the assent and respect of all, and it is the acknowledged standard of right and wrong. It has done much to restrain vice, to promote the peace and harmony of society, to develop the intellectual and moral character of the nation, and to restrain idolatry in its influence on the people, and its tendency to more gross and debasing forms.

Budhism.

Budhism may be regarded as the prevailing religion of China. By presenting idolatrous objects of worship suited to the tastes of the people, and particularly by its teachings respecting heaven and hell, it has gained a singular pre-eminence, and exerts a powerful influence on the public mind. Its temples are seen everywhere, and its priests find admittance to families of all ranks, and are treated with deference, though regarded as belonging to an inferior class. Its outward observances and ceremonies easily adapt themselves to localities and circumstances, and its doctrines affect and modify all the customs and domestic institutions of the nation. Though it can only boast of women as professed believers, men of every class are little less under its influence.

Tauism.

Tauism, though it now resembles Budhism in many respects, is on the whole more refined and metaphysical. It speaks less of the future state and more of the present, and is distinguished by dealing in magic and charms. Though it prevails to a considerable extent, and has its temples in every part of the empire, it is far inferior to Budhism in the number of its adherents, and its influence on the people.

State Religion.

The State Religion does not consist in doctrines to be believed, but in outward formalities to be practised. It is not the design of the state to recommend and secure the practice of this religion among the people, in fact, it has no immediate reference to the people; it simply prescribes the worship of certain gods to its officers, who may, in addition, like the common people, worship anything they please. The worship prescribed by the state may be treated of in two parts or divisions, viz.: that practised exclusively at the capital, and that which is common throughout the empire. The former being little known, and having very little influence on the people at large, need not be noticed particularly in this connection. The gods which the officers in all parts of the empire are required statedly to worship, are Confucius, the gods of the ch'ing-hwang-miao, or "temple of the wall and moat," which contains the tutelar divinities of each city, the god of war, and the god of letters. The object in prescribing this worship is not so much to propitiate these deities, as to secure the efficiency and loyalty of the worship-

pers, by keeping continually before them the most noted of the great and good of the past as their examples, and holding out to them the hope of being hereafter gods themselves, as their reward. It may be noticed here that all the gods of China, of whatever class, are deified men of a former generation.

Worship of Ancestors.

Ancestral Worship is universal, but is performed in different places according to the circumstances and means of the individual worshippers. The ancestral tablets which are the objects of worship, may either be deposited in an open case nailed against the wall, or have a room exclusively devoted to them; or are, in the case of wealthy families, deposited with those of the other branches of the family, in the common temple erected for this purpose, which is oftentimes a large and imposing building. One or two of these temples may be found in almost every village, and numbers of them in every city.

Worship of Deified Heroes.

The temples devoted to the Worship of Deified Heroes and Public Benefactors are far more numerous than those of any other class. They are found of all sizes and descriptions, from the little resting-house or pavilion by the roadside, containing only one or two small rude images, to large and costly structures, visited on account of the celebrity of their idols, by worshippers from the distance of scores of miles. Some, whose fame and meritorious deeds have given them a prominence in Chinese history, are worshipped throughout a large extent of territory, or throughout the empire. Others, who were formerly inferior officers, have one or more temples erected to them in localities where they were favorably known. The people, in offering this homage to men of a former age, are influenced partly by gratitude for the past, but principally by the desire of favor and advantages in the future.

Distinct from the above forms of idolatry, may be noticed the Worship of the Dragon, so characteristic of Chinese superstition, and also the worship of heaven and earth, stars, and invisible spirits.

Roman Catholicism and Mohammedanism, though they are everywhere known, and number many followers in different parts of the empire, need not be dwelt upon here, as they are foreign religions, and present the same general features here that they do in the West.

We might naturally expect to find some outward expression of the dissatisfaction of the people with the empty and debasing practices of idolatry, and we have it in the "c'ha" religion, sometimes styled the "wu-wei-kiau," or religion without falseness. Its adherents are very few, and they are obliged to propagate their doctrines and hold their meetings with comparative secrecy, in order to avoid the suspicion of conspiracy against the government. They profess to reject idolatry, and evidence in some instances a real

desire to throw off the debasing superstitions of their countrymen. As a general thing, however, they remain far from the truth, contenting themselves with outward reformation and self-imposed austerities. It is hoped that this sect, from which a few have already embraced Christianity, still contains those who are earnestly and truly feeling after God, and will, in due time, rejoice in the liberty of the Gospel.

(To be continued.)

THE PRESENT STATE OF TURKEY, SOCIAL, RELIGIOUS, AND POLITICAL.

TURKISH MISSIONS AID SOCIETY—ENGLISH.

To give a view of the social, religious, and political state of Turkey at the present time, such as to leave a correct impression, would be impossible. All is motion, all is in a state of transition, passing rapidly from change to change. And these changes are the changes of an empire stretching from the Pruth to the Tigris; inhabited by more than 16,000,000 in European Turkey, and about the same in Asiatic Turkey, not calculating 5,000,000 of the Sultan's subjects in Africa. All this mass of humanity in Turkey is, more or less, fermenting and pressing on towards a new state of things, and this grand movement has decidedly a religious character, pervading the social reforms desired and hoped for.

Such a ferment must strike the mind of every thoughtful beholder with solemn awe, and enkindle in the heart of the philanthropist, and still more in the Christian, the ardent desire of giving to these changes a healthy character and right direction. A crisis affecting all classes, from the shepherd to the statesman, has been brought on gradually, within a quarter of a century, by the spread of the Gospel, and has lately received an unexpected impulse by political events which form one of the greatest pages in modern history—a crisis in which the greatest of all questions, viz., “What think ye of Christ, whose son is he?” is so obviously one fermenting cause, as it can alone be the means of a happy solution. Such a crisis must, I say, bring on great events—whether for better or worse.

The prospects of Turkey would indeed be dark, if we were to look alone to her own state. Her religious interests would indeed be doomed to ruin, if the conflicting claims of Islamism, Popery, and the Greek forms of Christianity are left to settle the question between them. For Christ and his Gospel no room would be left. Even if the Mussulman, fairer than his fellows, were willing to see a little flock of true Christians dwelling humbly by his side, Greek and Popish intolerance would, singly or unitedly, expel them, and, humanly speaking, nothing could be more easily accomplished than the extermination of the truth from Turkey.

According to the best and most recent statistics existing, European Turkey (to which we must look particularly, as it will doubtless most seriously affect, if not wholly decide, the fate of the whole) contains the following tribes and religious sects, viz.: Osmanlees, 1,055,000; Slavonic tribes, 7,700,000; Wallachians, 4,300,000; Albanians, 1,600,000; Greeks, 1,050,000; Armenians, Jews, Tartars, and Gipsies, 380,000. The Slavonic tribes, now a particular object of interest to the Christian no less than the statesman, are subdivided as follows, viz.: Bulgarians, 4,500,000; Servians, 1,500,000; Bosnians and Greeks, 1,450,000; others, 250,000—7,750,000. In religion, about one-fourth are professed Mohammedans; of the remaining three-fourths, about 650,000 are Catholics, 125,000 Jews, and 10,080,000, Greeks or reputed Greeks, showing a large preponderance of the latter, and consequently of Russian influence. Should this majority gain the political control in the country, the Mohammedans—the Mohammedans averse to anything like idolatry—may flee across the water into Asia to escape. The Protestant would soon find himself recklessly oppressed.

But neither are the Catholics without some serious advantages in Turkey, and they will not be slow in turning them dexterously to account. Although they are numerically weak, their clergy and their laity are superior in intelligence to the Greek priests and people. Turkey has a common boundary with Austria for 1260 miles; France has access by water; most of the embassies and legations at the capital, most of the consulates in the country, are in the hands of the Catholics; nearly all the dragomans of the embassies (even the Protestant embassies) are Catholics, and the influence of these men is great, even to the second and third-rate dragomans. The Catholics have monasteries and nunneries, training laborers for the field, and pecuniary means for all their measures, and the name of the Jesuits is Legion. And while the hands of the Greek hierarchy are being strengthened by Russia, the Jesuits have Austria, and particularly France, for their protectors and supporters in every time of need.

Now from these circumstances, there seems at first sight no escape for Turkey, or for our small band of native Protestants, and of the Churches planted here and there as lights in dark places; but notwithstanding all, *there is hope; there is a prospect of triumphs of the truth bright and glorious, such as were never yet celebrated in these lands.* The hope of our missions and of the native Protestants is bound up together. They will stand if the means requisite are used, and if the doors which God has opened are entered before it is too late. But if our unfaithfulness should cause the door to be closed, no one can tell the disastrous results which may follow. For, first, after all the extraordinary fluctuations of the minds of the people since the commencement of the late war, it appears that a great advance towards the universal emancipation of the mind and the conscience has been made. Although the Hatti-Seheriff has hardly begun to be acted upon, and although it seemed rather calculated to rouse the slumbering fana-

ticism of the Moslem against the handful of Protestant subjects, still it is plain at present that the New Testament is pouring new light upon the minds of millions. It has created a ferment never before witnessed in Turkey.

Nor is the Hatti-Scheriff by any means an empty letter. Many of the Greeks in the Island of Crete, who had for a long time outwardly professed Islamism, while inwardly they were Greeks, have returned lately to their Church, and have not been molested. Quite recently, we are informed, two Mohammedans (probably after reading the New Testament without understanding it sufficiently) desired baptism from the Armenian Patriarch. He, afraid of bad consequences, asked privately the permission of the Porte, and obtained leave to baptize them.

At a late session of the Divan at the Sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Scheriff, really implied that a Mohammedan could change his religion with impunity; and the majority of the Pashas answered the question in the affirmative. The case of a boy was lately brought to the Sheikh-ul-Islam (the religious head of the Mohammedans), for decision. His father deceased was a Mohammedan, but his mother surviving was a Greek; the paternal relations of the boy claimed him to bring up according to the Mahommedan law, but the mother contested the case, and the Sheikh-ul-Islam decided, that by *the new law*, the child should remain with the surviving parent, and when of age choose his own religion. The mind of the population is beginning to be familiarized to the idea, that a Musulman who has ceased to believe in the Prophet, may become a Christian without being molested. And from this we expect a great turning to the Lord, for Popery and the Greek Church can only fill with terror the minds of serious Mohammedans, on account of the rank idolatry which their creed justifies. This difficulty, Catholics and others feel and acknowledge, and they look with jealousy and fear upon the probable success of Protestant Christianity among the Mohammedans.

The vast number of so-called Greeks in the Turkish Empire is a mere illusion. Their true number has been given above. The other so-called Greeks are, in reality, Bulgarians, Albanians, &c. &c. Great efforts are constantly being made by the Greek party, to represent all these nations as Greeks, in order to make the impression on the rest of the world that they, the Greeks, are the majority in European Turkey, and that, therefore, the land belongs to them, and that the Greek Empire ought to be restored. Yet this is all a mere *pretence*. All these nations now claimed by the Greek party are entirely different tribes, and were subjected, ecclesiastically, to the Greek Patriarch and Synod by the Turks.

The Bulgarians long for independence in their Church, which is synonymous with nation here. This is denied them, and they despise the Greek bishops, who are generally bad men, rapacious and overbearing.

The struggle is more and more approaching its crisis. It is now

the prevailing impression among the enlightened and intelligent Greeks, that notwithstanding all the efforts made to prevent it, the Bulgarians will soon separate themselves from the Greeks, and establish their own Church government. And experience has proved to demonstration that the Gospel, with its attendant blessings, will be hailed far and wide by the Bulgarians, and probably by all these nations, just as fast as it can be offered to them. Thousands of the Scriptures have been circulated among them without objection. Editions are soon exhausted. New editions are being printed in England and Turkey; and even translations are actually going on, and the only difficulty is how the few and feeble missionaries are to meet the constantly growing wants of Turkey, and how the necessary funds are to be obtained.

The social state of Turkey, with its constant progress towards civilization forced upon the government and the country, powerfully tends to scatter the darkness of superstition, bigotry, and intolerance, and to cause all the slumbering energies of those races of whose availability for great and good purposes, of whose recoverability to Christ and eternal salvation, none can doubt. Steam navigation, railways, and banks, generally established by foreign hands and influence, are all means tending to help on the civilization of Turkey.

The work of the American missionaries in Asiatic Turkey has been most successful, many churches of Protestants have been planted in various parts of Asia Minor and Syria, but still, in the present practical bearings of facts, most important to us is this, viz., if the American missions in Turkey remain confined to Asia Minor and Constantinople, and there more particularly concentrate upon the American work, Turkey in Europe will be swept away by the two chief forms of idolatrous worship. They will take that part of Turkey, which, as the higher position, commands the rest, and secure those nations which must and will probably take the lead for ages to come, whilst the native Protestants will not only form a small minority, but also occupy that lower ground which the enemy can sweep with perfect convenience. Turkey in Europe is inhabited by more than sixteen millions of the most industrious people of the empire, and must ultimately decide the destiny of the whole.

But let no one underrate the importance of Asia Minor—the providential establishment of Missions there—the blessing of God upon that great work, our mission on the western borders of Persia.

The growing influence of England throughout these realms, the prevalence of an excellent Evangelical spirit in England and Scotland, reaching forth the hand of Christian co-operation to America; all proclaim loudly the importance of Asia Minor. The Lord has sent us three years ago, before we were aware of the importance of the field, and we cannot retire from our post. But while we press towards the East, we must not leave our rear unprotected by abandoning Turkey in Europe. *We must occupy both, or we shall lose both. And we can do it.* We trust there is piety enough

among our friends to furnish the means, and there are pious men and women in America ready to come out and occupy the chief points in the vast field; and we have many native brethren, whose number is growing, to join in this great work.

Notwithstanding all the disadvantages of the past, God has blessed the preaching of the Gospel in Asia Minor, and more laborers are needed everywhere. Almost without the agency of missionaries the Gospel has found its way into the Eastern mountains. Kurdistan waits for the law of God. Scores of villages are ready to receive the Gospel. Many beg for help and protection. A great chief, formerly a Moslem, is now preaching the Gospel to his own subjects. A half independent heathen tribe on the borders of the Black Sea, are desirous to see teachers come among them. But it will not do to publish details. If the Christian people of England and America could see with their own eyes the present state of things in Turkey, they would say, "God wills it! God wills it."—*Christian Times*, June 5, 1857.

THE HINDU MOTHER'S TEACHING.

It is not the Brahmins or the Shasters that are the great teachers of idolatry and superstition in India. No, the great pillars of idolatrous superstition are the mothers; they cannot read themselves—that is contrary to Hindu law and practice—but they have their family priests who worm themselves around them. They are eaten up with superstition: they have nothing else in their minds. Accordingly, you will find, in Bengal in particular, mothers, with their children in their arms, teaching them idolatry. You will see a mother pressing the family idol, with a little child that cannot lisp a word, holding it up, and making it look at it, and then bow down its head to it, then taking up its hands and making a salaam to it. The little child does not actually know what it is doing; but it is not very astonishing, that, by dint of practice and habit, when pressing the idol, it should, by a sort of mechanical agency, go through the process without the mother helping it. Thus, before the child can speak it is trained up in idolatry.

The mother is the great teacher of the child in India, and she has a catechetical way of setting about it.

The child, perhaps, is hungry in the morning, waiting for its breakfast. An earthen vessel is on the fire. The rice is there, and the child is wondering why its breakfast is so long coming, until, at last, the mother, looking at the child, and pointing to the fire, will say, "What is it?" "Why, it is the fire, mother." "Yes, but what do you know about it? What does the fire do?" "It makes the rice boil, mother." "What, nothing else?" "It makes me warm." "But, is that all you know about it? Oh, you stupid little thing! Stop, and I will tell you." Then she will put on a grave

face, and say that it is a god, giving it a name. Then she will begin and tell stories about the fire-god, and how it is to be propitiated, and what mischief it will do if it is not; and then she will bring some little offering and throw it into the fire, and show the child how it is to be done; and she does this so often, that, at last, the child is able to do it.

Then the wind is blowing outside. "What is that, my child?" "The wind, mother." "What is the wind?" "Just the wind, mother." "What else? What does it do?" "I see it rolling about the dust and leaves, mother." "Oh, you stupid thing! I'll teach you." Then the mother will give the wind the name of the wind-god, and teach the child how that god is to be propitiated.

So the mother will teach the child how the water is god, how the sun, moon, and stars, are god, and tell stories about them. For instance, the sun-god is personified in an endless number of legends. The mother tells the child, "You see when we worship the sun-god, we don't give the whole rice to him. We must have it ground very small." She tells him the whole story; how there was an assembly of gods, and the sun-god was there; how he offended the other gods; and how one of them knocked out his front teeth with a blow: therefore, he cannot eat the whole rice, but must have it beaten small. Then she may draw a moral, and say, "Don't you quarrel with other boys, lest you should be like the sun-god."

Then, perhaps, the cow is lying outside the door, and the child thinks the cow rather impudent in coming so near, and takes up a stick and tries to drive it away. If the mother sees the child doing this she runs up to him in great alarm, and says, "O child, what are you doing?" "Driving away the cow, mother; that's all." "Do you know what the cow does?" "Gives milk, mother, that's all." "But don't you know what the cow is?" And the mother is in a perfect towering indignation and misery. She does not know what to do, and she tells the child the name of the cow. It is an incarnation of one of their chief goddesses, and she says, "The goddess will be angry. We must go and propitiate her;" and she goes through ceremonies to show how the cow is to be propitiated, and makes the child ask pardon of the cow.

Now, these are the ways in which heathen mothers set about teaching their children idolatry, and those superstitions which they have themselves learned, and which are the root of all the abominations of India. Therefore it is that mothers are the greatest teachers in India. And when one beholds these heathen mothers thus assiduous and earnest, oh, how one is led to look back to Christian, Protestant Britain, and to say, "Would to God that Christian mothers were but one-half as earnest, and one-half as assiduous, in imbuing the minds of their tender infants with the knowledge of Jesus Christ and him crucified, as those Hindu mothers are in imbuing the minds of their infants with idolatry and superstition!"—*Dr. Duff.*

LETTER FROM REV. DR. DUFF.

CALCUTTA, May 16, 1857.

MY DEAR FRIEND:—We are at this moment in a crisis of jeopardy, such as has not occurred since the awful catastrophe of the Black Hole of Calcutta.

So long as the spirit of dissatisfaction in the native army, with its occasional outbreaks, was only circulated about in whispers, I felt it better not to allude to the subject; but now that it has broken forth into so many open manifestations of a daring character, I can scarcely remain silent.

Without dwelling at present on the providential view of the case, I shall only advert to a few of the facts.

At Barrackpore and Burhampore, about 12 and 200 miles respectively north of Calcutta, the spirit of mutiny wildly exhibited itself. There have been one or two executions in consequence; while 1500 men had been disbanded in disgrace. These, however, as might have been expected, have betaken themselves to robbery and plunder; only this morning the news has reached us that Raneegunge, the important station of our furthest railway terminus, has been attacked and plundered by them. The universal feeling is that such desperadoes have been far too leniently dealt with; and that such mistaken leniency now recoils upon us in plunder and bloodshed.

It is now certain that we narrowly escaped a general massacre in Calcutta itself. There was a deep plot or conspiracy—for which some have undergone the penalty of death—to seize on Fort William, and massacre all the Europeans, &c. The night chosen for the desperate attempt was that on which the Maharajah of Gwalior, when here, had invited the whole European community to an exhibition of fireworks, across the river, at the Botanic Gardens. On that evening, however, as if by a gracious interposition of Providence, we were visited with a heavy storm of thunder, lightning, and rain; so that the grand exhibition of the Maharajah had to be postponed. The European officers, therefore, had not left the fort; and the object of the conspirators being thus defeated, was soon afterwards brought to light, to the horror of all, and the abounding thankfulness of such as acknowledge the loving-kindness of the Lord.

In Oude, what threatened to be a formidable and disastrous mutiny, was lately put down only by the energetic measures of the Chief Commissioner, Sir Henry Lawrence, one of the bravest soldiers and most philanthropic gentlemen in India.

From all the chief stations in the Northwest, intelligence of a mutinous spirit manifesting itself in divers ways, has been dropping in upon us for several weeks past.

But at this moment all interest is absorbed in the two most prominent cases, at Meerut and Delhi. At the former place a cavalry regiment openly mutinied; some seventy or eighty of the ring-

leaders were tried and sentenced to many years' imprisonment, with hard work, in irons. But the whole station has been kept in a state of fearful anxiety and suspense; the bungalows or houses of Europeans being, in spite of every precaution, almost every night set on fire, and the European officers of the cavalry regiments being killed.

Moreover, two troops of the same regiment started off for Delhi, distant about forty-five miles. On their way they roused the whole populace by their machinations and lies; so that all order and law being in abeyance, that district is now a scene of indiscriminate plunder.

But what is most dismal of all, these mutinous troops, on reaching Delhi, in which were three native, and no European regiments, were joined by all the native troops; the fort, in consequence, with its arsenal, ammunition and treasury, was seized, and is now in the hands of the rebels; nearly the whole European community, civil and military, men, women, and children,—have been cruelly massacred; and to crown all, the heir apparent of the titular Emperor of Delhi, the lineal successor of the Great Mogul, has been proclaimed, by the triumphant mutineers, as Emperor of India! Such an event,—one-half so disastrous—has not yet occurred in the history of British India. The great bulk of the population of Delhi is Mohammedan, notoriously fanatical, and notoriously hostile to our government. Delhi has a great name over all India, as having been one of the greatest of the imperial cities of the Mogul sovereigns. At present I cannot dwell on the subject. It is only this day that the last and most fatal part of the intelligence has reached Calcutta. It looks like a summons to clothe ourselves in sackcloth. Some must mourn over friends already gone, and others over friends in imminent danger.

Nearly half the native army is in a state of secret or open mutiny; and the other half known to be disaffected. But this is not all; the populace generally is known to be more or less disaffected. You see, then, how very serious is the crisis. Nothing, nothing but some gracious and signal interposition of the God of Providence seems competent now to save our empire in India. And if there be a general rising, as any day may be; the probability is that not a European life will anywhere escape the universal and indiscriminate massacre. But my own hope is in the God of Providence. I have a secret, confident persuasion that, though this crisis has been permitted to humble and warn us, our work in India has not yet been accomplished; and that until it be accomplished, our tenure of empire, however brittle, is secure.

Already it is known that the Mohammedans have had several night meetings; and when the proclamation of the newly mutineer-installed Emperor of Delhi comes to be generally known, no one can calculate the result. But, as I said, our trust is in the Lord. And never before did I realize as now, the literality and sweetness of the Psalmist's assurance: "I laid me down and slept; I waked, for the Lord sustained me. I will not be afraid of ten thousands of

people, that have set themselves against me round about. Arise, O Lord; save me, O my God!" Our son Alexander, poor fellow, is in Meerut; the very centre and focus of mutiny, and where already Europeans have been massacred, though no names have yet reached us. You may, therefore, imagine in what a horrible state of suspense and anxiety Mrs. Duff and myself now are. May the Lord have mercy on him and us!

Yours,

ALEXANDER DUFF.

LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION RETREAT, LANDOUR, June 1, 1857.

MY DEAR BROTHER STUART: On the 14th of last month I was preparing letters for yourself and others, when a sudden and alarming event thrust us into consternation, and compelled us, as it did thousands besides in these provinces, to seek the preservation of our lives by flight. For some weeks previously a good deal of disaffection had been manifested by the Sepahis of the Indian army, and even mutiny had taken place in several regiments, calling for the disbandment of one, and the chastisement of another; but nothing of a serious nature was anticipated. The contagion, however, secretly spread, and affected nearly the whole of the native troops throughout the country. One regiment, the 3d Cavalry, in Meirut, seventy-two miles from Saharanpur, also became mutinous, and eighty-five of the ringleaders had been brought to a court-martial, and were imprisoned.

Suddenly, on the night of the 10th May, when the English were in church, the 3d Cavalry and another native regiment at Meirut, rose in arms, and murdered many of their officers, burned down their homes, or bungalows, massacred men, women, and children indiscriminately, broke open the jail, and released some eight hundred common prisoners, many of decoits and murderers. They then proceeded to the work of pillage and plunder. The church of England missionary and his wife, for whom they made particular search, providentially escaped, but their house and property, and schoolhouse, &c., were entirely destroyed, and nothing saved but the clothes upon their backs. This was the condition of many more, who were willing to lose all to save their lives. One of my most intimate Christian friends, a Dr. Phillips, who had resided many years at Saharanpur, and who had been brought to a knowledge and love of the truth, by attending our mission church, was the first cut down on that dreadful evening.

After the work of murder was concluded at Meirut, the troopers and other native regiments fled to Delhi, about thirty-five miles distant. There the Sepahi regiments, with whom a plot had been preconcerted, joined with them in a general massacre of all the Christian inhabitants and officers, and the horrors of the scene were far more terrible, and the slaughter more general than at

Meirut. But few escaped to tell the awful tale. When officers were slaughtered, they proceeded to cut up the poor helpless ladies and children. Delhi has since been in the hands of the insurgents, and we hear they have placed the son of the old Delhi king on the throne.

Since then native regiments have mutinied at Ambala, Furzpur, Miltan, Lahor, Rurki, Puhavar, Nuviadabad, Barcilly, Allyghur, Fullihach, &c. &c. But as the mail down the country has been stopped, our information is only partial, and although we write this, there is little hope of its reaching you. Bands of plunderers are now doing immense mischief all over the country, and what will be the end of these things we know not. British soldiers in India at present are few, and now that the native part of the army are in rebellion, and many of the people desirous of throwing off the British yoke, many are afraid that the English may not be able to keep the country.

In this case, the Lord only knows what may happen to me. So far all our missionaries, we believe, are safe. The chaplain at Delhi, and it is believed all the missionaries there, have been murdered.

As we had no protection at Saharanpur, we were advised by the authorities to leave for a time and find safety as best we could. It was supposed that we would be the first attacked, should the people rise around Saharanpur, while it was thought our native Christians would be secure, and might remain at least for the present. All the ladies at the station were sent off by the magistrates to these hills. The following night, Brother Calderwood and I started, not knowing but we might be attacked and murdered by the way. After riding all night on horseback, we reached Dehra on the morning of the 13th, and found the people there as here in a great state of excitement. Poor invalid ladies, with their children, flying through this place, seeking refuge in houses that had not grass roofs; supposing that all the bungalows would be burned and they murdered. The night before I came, twenty-two souls were collected in the Mission Retreat for safety, being flat roofed, and at the highest point of the Landora mountain.

The panic at Simla was still much greater, but now the minds of the people are more calm and peaceful. Still much deep anxiety prevails, as there is no confidence felt in the native army or in the people. Nearly all the missionaries at all the stations have had to betake themselves to a place of safety; some to the mountains, some to forts and garrisons, &c. An army is now collecting at Delhi, chiefly of British soldiers, and it is determined to destroy that city and all the mutinous troops found in it. Assistance has been sent to the magistrate at Saharanpur. His house was formed into a garrison, and the few residents went there every night for protection. He is now turning the tables on the surrounding villages which had commenced the work of plunder and murder, by burning them up and taking many of them prisoners, &c. We fear it may be some time before affairs shall be sufficiently settled to

allow us to carry on operations at our stations as before. Theodore (our native preacher), writes me, however, that the schools are going on as usual, and that they continue to speak to the people daily at the city church. All the mission property, so far, as well as our personal effects, are safe, but we do not know the hour we may receive the intelligence that our houses are burned up. These are, indeed, sad times. Human confidence seems to be gone. "Our sure and all-sufficient help is in Jehovah's name." All power in heaven and earth is in the hands of Him who sent us here. The cause in which we are engaged is His own. And we believe He has much work for us yet to do among these degraded people. The heathen will not prevail. This nation will not roll back again into its ancient idolatry. The light of the Gospel that has been spread, will not be extinguished. We are possessing our souls in patience and in hope in this little Pella, which Providence has provided for us, until these calamities be over-past. We had a delightful sacramental communion season yesterday. Pray for us.

As ever, dear brother, yours in life or in death,

J. R. CAMPBELL.

To GEORGE H. STUART, Esq.,
13 Bank Street, Philadelphia.

LETTER FROM REV. DAVID HERRON.

LANDOUR, June 1, 1857.

DEAR BRO. MCAULEY:—From Bro. Woodside's letter to Mr. Stuart by last mail, and from other sources, you will have learned before this reaches you, of the state of this country. It is in open rebellion against the British government. In many places the native army has mutinied. At Meerut and Delhi the army, joined by the population, rose and murdered the Europeans without any regard to age or sex. The mutinous soldiers are gathering at Delhi, a walled city, in which there is a fort. They have proclaimed the King of Delhi, who is a pensioner of the British government, Emperor of India, and have raised the Mohammedan standard over the city. Some European regiments and a few native regiments which yet are loyal (but no one knows how long they may be so), are marching upon Delhi, and are expected to reach it to-day or to-morrow. We are in a state of great anxiety and suspense, which will continue till we hear of the issue of the attack on Delhi. We hope that if the British arms are successful at Delhi, that it will strike terror among the insurgents, and check the spirit of mutiny which is spreading throughout the land. Our suspense is heightened by the fact that the mails in some directions are stopped, and we are consequently left in ignorance of the fate of our brethren in other parts, and of the extent and success of the insurrection. Sometimes we are hopeful that the country will soon be restored to quietness, and at other times we are led to fear

the worst. Should the mutiny in the army extend much farther than we know it to have already done, and should the insurgents in Delhi be successful in repulsing the besieging army, the Mussulmans over the whole country will rise. They evidently are plotting among themselves, and are very much elated at the prospect of regaining the ascendancy in this land. They would glory in murdering every white man in India. Should they rise, every one of us would be murdered; not one of us could escape. The only hope of escape for the Europeans and missionaries would be to join the army which might cut its way to Calcutta.

It is with a feeling almost of envy that we think of you all, living in the quiet security of your Christian home, while *we* are in terror of our lives; during the day moving among men thirsting for our blood, and only waiting an opportunity to shed it; and at night keeping watch in turn, and sleeping and waking having arms near us for defence as a last resort. There is no way of flying. The nations north of us are all hostile; and it is to be feared that they will take advantage of the present difficulties, as they are jealous of British power and fearful of British aggression, and should the country fall into the hands of the rebels, a thousand miles of a hostile country, containing millions of inhabitants, lie between us and the sea-coast.

Since these troubles commenced, bands of robbers have risen all over the country, and are plundering and murdering. All the brethren of Saharanpur have fled to Landour. Mrs. Woodside and Mrs. Herron have gone there also. Bro. Caldwell and his family are in a temporary garrison at Rurki. Bro. Woodside and I have remained at Dehra. Our immediate danger is from large armed bands of robbers. We have several men every night around our house on guard, and generally one of ourselves is on watch. On Saturday evening Bro. Woodside and myself came up here to spend the Sabbath; we return this evening. Yesterday we had communion. You may be sure that, under our circumstances, the occasion was a solemn one. I hope that the next time I write, I will be able to give you something more encouraging. Jesus reigns. He will glorify his own name. Our prayer is that he would enable us to do or to suffer his will, and that he would fill the whole earth with his glory. Remember me to all the friends. And believe me, Yours in Christ,

DAVID HERRON.

LETTER FROM REV. J. S. WOODSIDE.

DEHRA DHOON, May 18th, 1857.

MY DEAR MR. STUART:—I am sorry this short note will be rather of an alarming character. Never since our missions came to this part of the world have we been obliged to give such intelligence as this mail must carry.

On the 10th inst. the whole native army at the station of Meirut, consisting of two Infantry regiments, one Cavalry, and the Artillery,

all rose in arms, and being joined by the people of the city, commenced a universal massacre of the Europeans; they made no distinction of age or sex; fortunately not many ladies have been killed. The European troops, consisting of the 60th Rifles, the 6th Carbineers, and the Horse Artillery, two troops, were soon upon them, and drove them out of the city. The mutineers ran off to Delhi, and being there joined by the 38th and 74th Native Infantry, commenced a similar massacre there.

Delhi contains the largest magazine and arsenal in Upper India. The mutineers wished to get that into their possession, but the officer in charge, Lieutenant Willoughby, blew it up and himself with it. Thus he saved much bloodshed and perhaps saved India to the Company. One native regiment, the 54th, remained loyal, and fought for the government till they were all cut to pieces, only two of the European officers escaping. The mutineers held Delhi for two days; the Europeans from Meirut followed them up and retook Delhi. Troops are now concentrating down there under the Commander-in-chief, and we hope that all will soon be settled, but we cannot tell; all over India the state of the native army is fearful, and it is expected that the rising will be very general. In many places they have no European troops whatever, and the few European officials, missionaries, and others, are all at the mercy of the populace and the mutineers.

Before the European troops marched for Delhi, they destroyed the town of Meirut; thousands of natives were slaughtered. At Delhi I fancy the carnage was also fearful, for enraged Europeans have little mercy at such a time. I cannot dwell upon details at either place. The missionaries at Delhi were slaughtered; they belonged to the Propagation Society and the Baptists; an English chaplain was also murdered; ladies and children, old and young, have all fallen a prey to the savage hate of these "*meek*" Hindoos. For a few days I was very anxious about the Saharanpur brethren, as they had no protection whatever, and were close to one of the worst cities in India; I was glad, however, on Saturday last, to see them all at Dehra. They were ordered to the hills, as they could not be protected at Saharanpur. Dr. Campbell is now at Landour, Brother and Mrs. Calderwood are with me, Brother Caldwell is at Roorkee, in safety; he, with the rest of the Europeans, are garrisoned in the public workshops, which being surrounded by a high wall, afford a good defence; they are all safe thus far. We are comparatively safe at Dehra, yet no one can tell what a day may bring forth. Last night Brother Calderwood and I were up most of the night, on watch; we heard that Dehra was to be attacked at midnight. Our house is a very safe one; it cannot be fired, and the roof affords shelter from any sudden attack.

While I talk thus, do not misunderstand me. I put no trust in myself nor in my own defence. My trust is in God alone. The Lord God Omnipotent reigneth, and he can restrain the wrath of man. He can hush to repose these troubled waves. Talk of mild Hindoos. They are, under a garb of the most perfect humility, the most savage people on the face of the earth. Helpless ladies,

crying for mercy, have been met in cold derision by *native merchants*, and coldly speared or hacked to pieces. The natives of India are notoriously false and deceitful in every respect. Hence, the very men who cook our food or attend upon us are ready, if the opportunity offered, to cut our throats. Not one of us may live many days to tell these horrible details. Should we be cut off, I wish you all clearly to understand, that these troubles do not, for a moment, cause us to regret coming to India. Our wives are fearless, and prepared for the last extremity. Had we twenty lives to lay down in the cause of Christ we would willingly give them, and should God mercifully spare us, and cause these troubles to pass over, we will labor with more zeal than ever for these wretched people. Should we, the missionaries, be cut off, and our wives and children spared, I know the Church at home will not forget them. To God and you, our brethren, we commit them. Should we all be cut off, let not the Church relax her hold on India. Christ must have this great country for his inheritance, as well as the other parts of the earth. I trust Americans will not look on in calmness to see their English brethren murdered in cold blood here or driven from this land. They should aid them, if necessary, in holding it, for the sake of general civilization and the progress of truth in the world. But, I do not believe the country will be lost. Thousands may be slain, but I believe God will preserve this country in the hands of the English, and that these troubles will be all overruled for good and for God's glory.

What else could be expected? Christ and His holy religion have been ignored by the East India Company. Their trust has been in the loyalty of the "mild Hindoos," and their army is filled with the most bigoted Brahmins, men who hate Christianity and the Europeans too.

Now for the cause of all this. The reason put forth by the natives is that Lord Canning has contracted to convert all India to Christianity in five years. For this purpose he has ordered bullock's bones to be ground up and mixed with the flour sold in the bazaars. They say he is in league with the missionaries. At Dehra, it is said, I have two cart-loads of bullock's bone-dust stowed away in my house!! Then a new rifle, called the Enfield rifle, has been introduced into the army, and, it appears, the cartridge used is *greased*. The natives say that this is a trick on the part of the government; that they have put bullock's fat and hog's lard on these cartridges, in order to break the caste of the soldiers. The beginning of the mutiny was in their refusing to use the Enfield rifle and the greased cartridges.

The poor, ignorant wretches are without the slightest intelligence, or they could not credit such stories. There is no doubt that an impression exists that Christianity is gaining the day—and this is an effort of the devil to stop its progress. But Jesus reigns. Principalities and powers may rage and struggle against him, but the result is not doubtful. Pray more and more for India. Pray for us.

In haste. Affectionately yours.

If our lives are spared, you shall hear from us in two weeks more. It is not certain that this will reach you, as the mail may be destroyed by the insurgents.

J. S. WOODSIDE.

SCOTCH REFORMED PRESBYTERIAN SYNOD.

THE Reformed Presbyterian Synod met upon the 4th of May, in Glasgow. Mr. Harkness was elected Moderator. The report of the mission in the island of Aneiteum, in the South Seas, gave token of much progress. Out of the population of 1900, in the district of the island under the charge of the missionary of the Church, 400 additional converts to a profession of Christianity had been made in the past year. 1700 in all are now professed Christians, and only 200 heathens. The Bishop of New Zealand lately bore a high testimony to the effects of this mission, at a meeting in the Episcopal Church at Dunedin, "He had conveyed from Wellington," he said, "the Rev. Mr. Inglis, to join the Rev. Mr. Geddie, who was sent out and is supported by the Presbyterians of Nova Scotia. Their mission-field is a cluster of five islands, one of which is Erromango, where Williams was murdered. In the largest island of the group their labors have been most successful. Eight years back the island was the abode of murderers and cannibals; now each of its forty villages professes Christianity, and has its school and native teacher, working under the missionaries. There are also two large chapels." It was reported to the Synod that a schooner, the "John Knox," had been sent out to the missionaries, to enable them to conduct their evangelistic labors through the different islands. £370 had been subscribed for it by the members of the Reformed Presbyterian Church in this country, and £150 had been sent in addition from Nova Scotia.

It was stated in regard to the Jewish Mission in London, under the charge of the Rev. Dr. Cunningham, that the visits of the missionary were producing an evident effect on many Jewish minds. It was expected that a Jew and his family would soon be received by baptism.

In regard to ministerial support, the Synod had been able, through the increased liberality of the people, to add £5 to the supplement formerly received by each of the aid-receiving congregations. In the report on the Theological Hall, it was stated that fifteen students had attended during the last session.

The Synod recorded its deep sense of the loss sustained by the Church in the removal, by death, of some of its most revered ministers. Within the year, the Rev. Dr. Bates of Glasgow, who had served his master in the work of the ministry for a period of thirty-three years; the Rev. Robert Winning, A.M., whose ministry extended over the congregation at Eaglesham for about thirty years; and the Rev. John McKinlay, who had completed the fiftieth year of his ministry at Renton, had all rested from their labors.—*News of the Churches.*

REV. HUGH M'MILLAN, D.D.

THE frequent and indiscriminate awarding of honorary degrees by College boards, in this country, has become a standing joke in the columns of the newspapers; but occasionally the power is exercised with some discrimination, and while, in such cases, the degree confers really but little honor upon the recipient, it reflects honor upon the institution from which the degree emanates. Such was the case in one instance at the late commencement at Miami University, Oxford, Ohio. The Board of Trustees of that institution did itself the honor of conferring the degree of "Doctor of Divinity" upon the Rev. HUGH M'MILLAN, of Cedarville. The propriety of this action will be at once acknowledged by Dr. M'Millan's wide circle of friends, to whom his ripe scholarship and eminent piety are known. We trust that the honors of that State Institution will always be as worthily and appropriately conferred.—*Exchange*.

Editorial.

MUTINY IN INDIA.

WE present our readers with very interesting intelligence on the "Mutiny in India." This is a very serious event, and one which calls for the sympathy of the Christian world. At Meirut and Delhi, much blood has been shed; and the spirit there manifested, covers a great area of the country. We are glad to see, by still more recent arrivals, the supposed fall of Delhi, and its recapture by the British.

How intense the anxiety experienced by our beloved brethren there! Fled from their homes, armed for their defence, and surrounded by traitors; yet, in the midst of their deep trials, strong in faith. Never, in the history of our foreign missions, have we had, as a Church, such incentives to work for the heathen. Who can read these letters without adding to his prayer to God for their safety, the gratitude, that we have such devoted men in that land, and the resolution, that our prayers, our contributions, and our efforts, will be increased? *India must be Christ's*. We ask, for them, a special place in the public, family, and closet prayers of the Church at large.

CHANGE OF RELATION.

WE see, by our exchanges, that the Rev. Henry Gordon, of Lisbon, N. Y., has received and accepted a call from a congregation, in connection with the Associate Church.

NOTICES OF NEW PUBLICATIONS.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND.—Comprising the Civil History of the Province of Ulster, from the Accession of James I. With a preliminary sketch of the Progress of the Reformed Religion in Ireland, during the Sixteenth Century; and an Appendix, consisting of Original Papers. By James Seaton Reid, D.D., M.R.I.A., Professor of Ecclesiastical and Civil History in the University of Glasgow. Continued to the present time, by William B. Killen, D.D., Professor of Ecclesiastical History, and Pastoral Theology, for the General Assembly of the Presbyterian Church in Ireland. London: Whittaker & Co. 3 vols. pp. 542, 515, 553.

THE study of Church history is not only interesting and useful, but to the Christian student *absolute*; and it is a pleasing fact, in connection with the advances of the Church, that her various departments are careful to transmit to posterity a record of the past. We have in the volumes before us, not only a history of the Presbyterian Church in Ireland, but also much civil history of the northern province of that land, which adds much to the value of the work. This country, in many of its churches, our own among the rest, is much indebted to that respectable body; and, we doubt not, many of its descendants will be glad to avail themselves of the above work, which is full, accurate, and reliable. The present edition can be had on lower terms than the London retail price; it is got up in the best typography. Mr. John Evans, No. 21 Perry St., below Spruce, Philadelphia, will forward copies to any part of the United States, on the receipt of the price, six dollars for the set.

OUR FRIENDS IN HEAVEN; or the Mutual Recognition of the Redeemed in Glory Demonstrated. By the Rev. J. M. Killen, A.M., Comber. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St.; pp. 225.

A subject of much interest is presented here to the Christian public; treated by the author with candor and ability. He brings before us evidence and arguments, in proving his subject, from the Old Testament, the Gospels, the Epistles, and Apocalypse; answers at considerable length, and with much force, objections; and concludes with practical influence.

Not only to those who mourn friends departed, but to all the followers of Christ, this will be found "good reading."

DAUGHTERS AT SCHOOL INSTRUCTED; in a series of letters. By the Rev. Rufus W. Bailey. Philadelphia: Presbyterian Board of Publication, 821 Chestnut Street; pp. 252.

Here we have forty-one letters from a father to his daughters, on subjects of much importance to the female; including piety, personal religion, education, habits, principles, reading, character, friendships, &c. &c. We fear there is much danger to society from the present mode of training females in many of our boarding-schools, and other institutions. It is defective not only in its religious, but often even in its moral training. Well would it be, were these letters extensively circulated, diligently read, and their teachings universally practised.

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